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ABSTRACT

The aim of introductory classes in Jewish Studies should be a systematic study of the Jewish people and their traditions as important elements in world culture. The introductory student of Jewish Studies should be exposed to an appreciation of the history, culture, and traditions of the Jews as an influential force in the history of man, and to the dynamics of Judaism as an ethnic and universal religion. This paper provides direction for standards and methodology in an introductory class on Judaism/Judaica. The paper discusses: (1) general objectives in a regular course offering in the Jewish religious heritage; (2) lectures, assignments, a 133 item bibliography on American Jewry, and possible outside reading for a thematic class entitled The Jew in America; (3) possible written assignments which might include a book or article review, a personal journal, or "synthesizing project"; (4) examples of role-playing, problem-solving, and games; (5) uses of multimedia resources; and (6) instructional uses of the photographic essay. The appendix is a listing of the producers and distributors of Jewish audiovisual material. (Author/MJK)

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Alternative Teaching Methods in Teaching Introduction to Judaism

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Alternative Teaching Methods in Teaching Introduction to Judaism.

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It appears that no one except the author has seriously addressed himself to the needs of an introductory class in Judaica offered at the level of a community college.[1] There are a number of problems at this level which are less likely found in more advanced institutions.[2] First, a large percentage of students will take only one course in Judaica in their undergraduate careers. Secondly, the academic preference among "Introduction" students is very diversified. Thirdly, the reason for taking the class differs from student to student. Fourthly, the public community college, which in the State of California educates over 85 percent of all Californians starting their collegiate careers, is a two-year educational program with an open door policy. It is the only segment of higher education which consistently places an emphasis on effective teaching skills rather than research ability. Fifthly, there is not much ivy at the community college level. The professor must be a student-oriented teacher who adopts himself and his teaching ways to the grassroots life of the people which often rustles and refuses to stand still. Given this heterogenous complexity it is wrong for a professor as in the case of a university environment to design a class which is strictly academic in form and scope. In addition to the lecture method, the teacher should employ a variety of teaching styles and techniques, which may arouse the interest, curiosity, and participation of the students, a percentage of whom are enrolled in occupational (terminal) programs, in the subject matter of the course. The introductory class in the Jewish civilization could be either a pleasant journey into the origins, growth, and development of the Jewish religious heritage in its various aspects, or it could be a thematic class designed to explore a manageable epoch in Jewish life and/or religious thought, e.g., the Jew in America. The procedure would require the assignment of materials which live up to college standards relevant to lower division university work and at the same time touch upon ceremonial art, religious music, folklore, folkways, norms, literature, theological options, and other particularistic issues, whenever possible, relevant, and available. The goal is to turn the student on in a challenging way. Guest lectures, library, theatre,

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museum trips, food experiences, slides, video tapes, and other audio-visual materials are indispensable, and methodologically provide a painless, sensuous experience into the civilization of the Jewish people. It is understood that the teacher will adopt techniques to fit his own style and his own class situation.

It is the purpose of this paper to provide some direction for possible standards and methodology in an introductory, lower division class offering in Judaica/Judaism, emphasizing different teaching techniques and approaches. The paper will discuss:

1. General objectives in a regular course offering in the Jewish Religious Heritage.
2. Class lectures, course content, class assignments, bibliography, and outside readings in a thematic class entitled The Jew in America.
3. The written assignment, an alternative to formal examinations in the evaluation of a student's performance.
4. Role playing, problem solving, and games.
5. Multi- media resources for the teaching of Jewish ideas, past and present, which can create a three dimensional appreciation of the subject under study.
6. The photographic essay, a creative innovation to enhance classroom instruction. Ideal for units on Kabbalah, Hasidism, and Jewish martyrdom.
7. Some concluding remarks.

Some Objectives in Teaching the Jewish Religious Heritage

The aim of a Jewish Religious Heritage class in a public community college should be an introduction to the understanding of the Jewish religious civilization as one of Western man's primary responses to the needs of the human predicament. The student in such a class should be exposed to a brief historical background dealing with the development of Judaism as it is related to an exposition of its central affirmations. The goal is to familiarize the student with what the Jewish religious tradition regards to be its central and essential genius and also to provide an opportunity for an appreciation

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of the similiarities and differences between Judaism and the other major religious groups of American culture. Among the class topics that can benefit a lower division student are the following: (A) The shape of faith: God, man, rites of passage, Jewish festivals, community; (B) The dynamics of faith: religious commitment and social problems, contemporary values, and the present state of Jewish belief.

A required research project provides an opportunity for the student to examine in some depth one of the doctrines, practices, life styles, or institutions of contemporary Judaism which is of particular interest to him. Or he may write on one of the topics developed during the class hour, e.g., the influence of a Jewish religious ethic on Man's life, the nature of revelation, the other Jew (the Jewish poor, gay Jew, Jewish feminist, etc.), God in the post-Auschwitz age, Jews as survivors, etc. The student examines the topic in whatever manner he deems most productive (historically, theologically, philosophically, socially, Scripturally, rabbinically, direct interview, or any combination of several of these), evaluates the vital issues, points out the contradictions, weaknesses, tensions, etc., and makes constructive comments upon them. If the topic as represented is too broad, the student may refine it but only on the basis of a clear statement of what his proposed delimitation is at the beginning of the paper, and only if it represents a valid context for investigation within the Jewish religious heritage.

The structure of the paper is constructed from the viewpoint of the finest style for a research paper, using Kate L. Turabin's A Manuel for Writers of Term Papers, Theses and Dissertations or the MLA Style Sheet. Since many of the students are new to college, this research project presents an excellent opportunity for them to do a structured paper as a model for future term papers. The research paper is viewed as a substantive research effort which demands a lot of reading in various sources, including books, journals, and encyclopedias. To aid the student in the proper research technique, a critique of the term paper and a discussion session are provided by the instructor. Also , a select bibliography of over 400 items not unsimiliar to the bibliographical essays found in The Study of Judaism, published by the Anti-Defamation League of B'nai B'rith (KTAV, 1972), is affixed to the class syllabus as a guide to those who wish to go further in their study of Jewish life and thought.

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The prospectus of a course in the Jewish Religious Heritage is constructed to obtain the following goals:

1. To be aware that the Jewish religious tradition has to deal with peoplehood, worldview, and life style.
2. To realize that the culture, religion, and history of the Jewish people are mutually interdependent.
3. To understand that the Jewish religious heritage is a vast reservoir of feelings, thoughts, values, concerns, and actions preserved by a people for close to 4000 years and manifested in artifacts, signs, symbols, calendars, legal traditions, nature, history, persons, documents, codes, and ideas.
4. To feel the personal and the group, the parochial and the universal, the legal and the mystic, the spiritual and the secular dimensions of Judaism.
5. To discover the change and development of Jewish religious experiences and expressions in the course of time.
6. To develop for the commited Jewish student a self-concept and self-pride in the relevancy and legitimacy of a Jewish content class, which encourages him to live openly and freely with his own worldview and life style; to develop empathy for others in appreciating the way of life, thought, and faith of a vital, dynamic force in world culture.
7. To acquire the basic vocabulary for study of, and oral and written presentation in, a basic introduction to Judaism.
8. To be made aware of the laborious work involved in a critical, disciplined study of origins, sources, and materials, and to obtain skills in oral and written presentations on a given problem of the Jewish religious heritage.

Humanistic concern, a nondogmatic approach, sensitivities, dialog between teacher and student are some of the factors which can help weave a thread of continuity into material so complex and diversified, and make the history of Judaism more particular and personal.

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Syllabus on the Jew in America: A Thematic Class Offering in Jewish Studies

This course introduces students to an historical analysis of the Jews in the United States which discusses the essentially social and psychological problems of Jewish group identity. Much of the course concerns itself with the contemporary scene ---- the Jewish religious minority in America and its revival, the reasons for it, and the extent to which it expresses religious and spiritual impulses as well as social needs. The contribution of the successive waves of Jewish immigration to this country and to western civilization in general is evaluated.

The course is divided into ten topics:

1. European political and cultural background.
2. History of the Jew in modern America.
3. The growth of the American Jewish community.
4. Assimilation within the American economic structure.
5. Minority status and ethnicity of the Jews.
6. Problem of identity.
7. Racial and ethnic attitudes.
8. The American Jew and Israel.
9. Jewish activism.
10. Life styles.

Parts 1,2,3,4 serve as a course introduction and provide historical background for the subsequent topics. Parts 5,6,7 consider problems caused by the Jews' minority status and ethnicity. Parts 8,9,10 consider possible solutions to the problems of ethnicity and identity. Major issues to be discussed in a lecture-discussion format (for the most part) and selected readings are listed under the ten topics in the lecture outline.

Lecture Outline

I. European political and cultural background

A. Political and cultural conditions in Eastern Europe: Poland, Czarist Russia; the Haskalah (Enlightment)

Sachar, A History of the Jews, Chapters 24 and 25

Davidowicz, The Golden Tradition, Chapters 1,2, and 3

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B. Revival of Anti-Semitism: German Anti-Semitism; Russian Pogroms; the "May Laws"; the Dreyfuss Affair

Sachar, A History of the Jews, Chapter 26

C. Exodus of Jews from European Ghettos to America

Kramer, The American Minority Community, Chapter 5

Wirth, The Ghetto, Forward, Chapters 1, 2, 3, 4, 5, 6, and 7

Sachar, A History of the Jews, Chapter 23

II. History of the Jew in modern America

Glazer, American Judaism, Introduction, Chapters 1, 2, 3, and 4

Silver and Martin, A History of Judaism, Volume 2, Chapter 12

III. The growth of the American Jewish community

Sachar, A History of the Jews, Chapter 23

Kramer, The American Minority Community, Chapters 6, and 7

Wagley and Harris, Minorities in the New World: Six Case Studies, pp. 203-235

Silver and Martin, A Historypf Judaism, Volume 2, Chapter 15

Additional Readings:

Sklare, The Jews

Sachar, The Course of Modern Jewish History, Chapters 15 and 24

IV. Assimilation within the American economic structure

A. Occupational distribution of Jews

B. European origins of occupations among Jews and their evolution in America

Kramer, Judith and Leventman, Seymour, "The Welcome Heritage," in Racial and Ethnic Relations, Bernard E. Segel, ed., pp. 70-76

Rosen, Bernard C., "Race, Ethnicity, and the Acheivement Syndrome," in Racial and Ethnic Relations, Bernard E, Segal, ed., pp. 133-153

V. Minority status and ethnicity of the Jews

A. Assimilation within the American social structure

B. Forced and voluntary isolation

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C. Americanization of the Jew

D. Adjustment to a Puritan and capitalistic society

E. Effects of American society on Jewish patterns of worship, education, communal organization, and living

F. Aspects of Jewish life which remained unaltered by contact with American society

G. Aspects of Jewish life which have been affected by contact

H. Cultural pluralism or melting pot

Kramer, The American Minority Community, Chapters 1, 2, 3, and 4

Baltzell, E. Digby, "Immigrants and the Establishment," in P.I. Rose, ed., The Study of Society, pp. 417-435

Gordon, Milton M., "Assimilation in America: Theory and Reality," in P.I. Rose, ed., The Study of Society, pp. 435-453

Rose, Peter I., "Strangers in their Midst: Small-Town Jews and Their Neighbors," in P.I. Rose, ed., The Study of Society, pp. 463-479

Neusner, Jacob, American Judaism, all

Riis, Jacob A., How the Other Half Lives, Chapters 10, and 11

VI. Problem of identity

A. Patterns of Jewish identity in contemporary Christian society

Gerson, Walter M., "Jews at Christmas Time: Role-Strain and Strain-Reducing Mechanisms," in W.M. Gerson, Social Problems in a Changing World, pp. 65-75

B. Concepts of Identity - social, psychological, and sociological

C. Changing patterns of identification by age groups; variation from generation to generation

D. Effects of Jews and Christians on one another: intermarriage, theological thought, concepts of identity. Implications of these developments for the future of Jews in America

Wood, James, Jewish-Christian Relations in Today's World, all

Edelman, Lily, Face to Face, all

Opsahl and Tanenbaum, Speaking of God Today, all

Garber, Zev, "The Synoptic Jesus: A Jewish Approach," in Davka, Vol 2 No.2, pp. 19-33

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E. Coping with Jewish identity - avenues of flight, solutions to the problems

Goffman, Erving, Stigma: Notes on the Management of Spoiled Identity, Chapters 1, 2, and 3

Lewin, Kurt, "Self-Hatred Among Jews," in Resolving Social Conflicts, Harper and Row, 1948

Simpson and Yinger, Racial and Cultural Minorities, Chapters 6, and 7

Allport, Gordon, The Nature of Prejudice, Chapters 6,7,8, and 9

Sklare, Marshall, America's Jews, Chapter 6

VII. Racial and ethnic attitudes

A. The nature of prejudice

Selznick and Steinberg, The Tenacity of Prejudice, all

B. Anti-Semitism

Arendt, Antisemitism, all

C. The Social Psychology of Racism: Where do the Jews fit in?

Simpson and Yinger, Racial and Cultural Minorities, Chapters 1,3,4,5, 9, and 10

Allport, Gordon, The Nature of Prejudice, Chapters 1, through 5, 12, and 13

Merton, Robert K.," Discrimination andthe American Creed," in P.I. Rose, ed., The Study of Society, pp. 480-498

Hollingshead, August B., and Redlich, Fredrick C.," An Anglo-Saxon Core Group," in Bernard E. Segal, editor, Racial and Ethnic Relations, pp. 205-216

Kaufman, Walter C.,"Status Concern, Authoritarianism, and Anti-Semitism," in Bernard E. Segal, editor, Racial and Ethnic Relations, pp. 217-221

Simpson, Richard L., "Negro-Jewish Prejudice: Authoritarianism and Some Social Variables as Correlates," in Bernard E. Segal, editor, Racial and Ethnic Relations, pp. 184-192

Podhoretz, Norman,"My Negro Problem - and Ours," in Bernard E. Segal, editor, Racial and Ethnic Relations, pp. 239-250

Williams, Robin, "Ethnocentrism," in Bernard E. Segal, editor, Racial and Ethnic Relations, pp. 44-52

Van den Berghe, Pierre,"Paternalistic versus Competitive Race Relations: An Ideal-Type Approach," in Bernard E. Segal, editor, Racial and Ethnic Relations, pp. 53-69

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Hentoff and others, Black Anti-Semitism and Jewish Racism, all

VIII. The American Jew and Israel

A. Zionism as a national liberation movement which attempted to put the Jew on equal footing with other nationalities by creation of a Jewish state

B. Effects of Israeli foreign policy on the Diaspora Jews

C. Did Zionism, as a normalization process, allow for the specialness of the Jew, who is more than a nation?

D. Arab-Israeli relations in Israel and the Diaspora Jews' relation to his country

E. Is living in Israel an answer to how one expresses his Jewishness?

Friedmann, The End of the Jewish People?, Chapter 8

Sachar, A History of the Jews, Chapter 33

Herman, Israelis and Jews: The Continuity of an Identity, all

Silver and Martin, A History of Judaism, Chapters 15 and 16 (Vol.2)

Laqueur, Israel-Arab Reader, all

Cohen, Israel and the Arab World, all

IX. Jewish Activism

A. Russian Jewish radical, Bilu'im, American Jewish Labor Movement, and modern Jewish activism

B. Civil rights, anti-war, and New Left as expressions of the Jewish political activist; factors which contribute to the proportionately large number of Jews in these movements; is this an expression of the Jews' marginality - suppression of his particularity in favor of universality, or is this a positive affirmation of Jewish values - his social consciousness?

C. How does the Jew of the New Left cope with the Anti-Israel and Anti-Semitic position of the New Left and the Third World Liberation movement?

D. Jewish Studies on campus, then and now

Van Den Haag, "Jewish Radicals and Jewish Hippies," pp. 116-127, in The Jewish Mystique

Porter and Dreier, eds., Jewish Radicalism: A Selected Anthology, all

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Neusner, Contemporary Judaic Fellowship, pp. 33-238

Band, "Jewish Studies in American Liberal-Arts Colleges and Universities," in American Jewish Yearbook 67(1966) pp.3-30

Scholem, "The Science of Judaism - Then and Now," in Gershom Scholem, The Messianic Idea in Judaism, pp. 304-313

Garber, "Jewish Studies at a Two-Year Public College," reprint available from EDIC

X. Life Styles

A. Life styles portrayed in the American novel -- stereotypical or typical

B. Types of American Judaism

Rosenthal, Four Paths to One God, all

Philipson, The Reform Movement in Judaism, pp. 3-121, 147-316

Greenberg, The Conservative Movement in Judaism, all

Liebman, "Orthodoxy in American Jewish Life," in American Jewish Yearbook 66(1965), pp. 21-97

Liebman, "Reconstructionism in American Jewish Life," in American Jewish Yearbook 71(1970), 3-99

C. Hasidic life styles in the midst of a secular, non-Jewish environment which daily challenges its relevance

Poll, The Hasidic Community of Williamsburg: A Study in the Sociology of Religion, Part 1

D. Creation of a Jewish community, integrating study, innovative worship, and social action; the urban kibbutz.

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Suggested Student-Teacher References

Unit I- European Political and Cultural Background

Abraham Leon Sachar, A History of the Jews. Alfred A. Knopf, 1967.
Lucy Davidowicz, The Golden Tradition. Beacon Press, 1968.
Judith A. Kramer, The American Minority Community. Crowell Co., 1970.
Louis Wirth, The Ghetto. University of Chicago Press, 1966.

Unit II- History of the Jew in Modern America

Nahum Glazer, American Judaism. University of Chicago Press, 1964.
Daniel Jeremy Silver and Bernard Martin, A History of Judaism (2 vols.). Basic Books, 1974.

Unit III- The Growth of the American Jewish Community

A.L. Sachar, A History of the Jews, op. cit.
J.A. Kramer, The American Minority Community, op. cit.
C. Wagley and M. Harris, Minorities in the New World: Six Case Studies. Columbia University Press, 1958.
M. Sklare, The Jews: Social Patterns of an American Group. Free Press, 1958.
Howard Morley Sachar, The Course of Modern Jewish History. Dell, 1963.
D.J. Silver and B.Martin, A History of Judaism, op. cit.

Unit IV - Assimilation Within the American Economic Structure

Bernard E. Segal, Racial and Ethnic Relations. Crowell, 1972.

Unit V - Minority Status and Ethnicity of the Jews

J.A. Kramer, The American Minority Community, op. cit.
Peter I. Rose, ed., The Study of Society. Knopf, 1972.
Jacob Neusner, American Judaism. Prentice-Hall, 1972
Jacob A. Riis, How the Other Half Lives. Sagamore Press, 1957.

Unit VI - Problem of Identity

W.M. Gerson, Social Problems in a Changing World. Crowell, 1969.

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Erving Goffman, Stigma: Notes on the Management of Spoiled Identity. Prentice Hall, 1963.
Kurt Lewin, Resolving Social Conflicts. Harper and Row, 1948.
G. Simpson and M. Yinger, Racial and Cultural Minorities.

Gordon Allport, The Nature of Prejudice. Doubleday Anchor, 1958.
M. Sklare, America's Jews. Random House, 1971.
Paul D. Opsahl and Marc H. Tannenbaum, editors, Speaking of God Today: Jews and Lutherans in Conversation. Fortress Press, 1974.
Lily Edelman, editor, Face to Face, A Primer in Dialogue. Anti-Defamation League of B'nai B'rith (Crown publishers), 1967
James E. Wood, Jr., editor, Jewish-Christian Relations in Today's World. Baylor University Press, 1971.
Zev Garber, "The Synoptic Jesus: A Jewish Approach," Davka, Vol. 2, No. 2, March-April, 1972, pp. 19-33.

Unit VII- Racial and Ethnic Attitudes

Hannah Arendt, Antisemitism. Harcourt, Brace, and World, 1968.
G. Simpson and M. Yinger, Racial and Cultural Minorities, op. cit.
Gordon Allport, The Nature of Prejudice, op. cit.
Peter I. Rose, The Study of Society, op. cit.
Bernard E. Segal, ed., Racial and Ethnic Relations, op. cit.
Gertrude J. Selznick and Stephen Steinberg, The Tenacity of Prejudice: Anti-Semitism in Contemporary America. Harper, 1969.
Nat Hentoff and others, Black Anti-Semitism and Jewish Racism. Schocken, 1972.

Unit VIII- The American Jew and Israel

G. Friedman, The End of the Jewish People? Doubleday, 1968
A. Sachar, A History of the Jews, op. cit.
S. Herman, Israelis and Jews: The Continuity of an Identity. Random House, 1970.
D.J. Silver and B. Martin, A History of Judaism, op. cit.

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Walter Laqueur, Israel-Arab Reader. Bantam, 1970.
Aharon Cohen, Israel and the Arab World. Funk and Wagnalls, 1970.

Unit IX- Jewish Activism

Ernest Van Den Haag, The Jewish Mystique. Stein and Day, 1969.
Jack N. Porter and Peter Dreier, eds., Jewish Radicalism: A Selected Anthology. Grove, 1973.
Jacob Neusner, Contemporary Judaic Fellowship. Ktav, 1972.
Arnold Band," Jewish Studies in American Liberal-Arts Colleges and Universities," American Jewish Yearbook, 67 (1966), pp. 3-30.
Gershom Scholem, The Messianic Idea in Judaism. Schocken, 1971.
Zev Garber,"Jewish Studies at a Two-Year Public College," reprint. Available from ERIC Document Reproduction Service, LEASCO Information Products, Inc., 4827 Rugby Ave., Bethesda, Maryland 20014.

Unit X - Life Styles

Solomon Poll, The Hasidic Community of Williamsburg: A Study in the Sociology of Religion.
Gilbert S. Rosenthal,Four Paths to One God. Bloch, 1973.
S. Greenberg, The Conservative Movement in Judaism. USYA, 1955.
C. Liebman, "Orthodoxy in American Jewish Life," American Jewish Yearbook 66(1965), pp. 21-97.
C. Liebman," Reconstructionism in American Jewish Life," American Jewish Yearbook 71 (1970), pp. 3-99.
D. Phillipson, The Reform Movement in Judaism. Ktav, 1967.

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General Bibliography on American Jewry, 1955-1973

This is a select bibliography of books written in English and dealing with the course structure, but not including items listed under suggested student-teacher references (see above). Additional reading material and sources may be found in the bibliographies of most of the works cited.

1. Angoff, Charles and Levin, Meyer, The Rise of American Jewish Literature. Simon and Schuster, 1970.(selections from the major novels)
2. Baltzell, E. Digby, The Protestant Establishment. Random House, 1964. (anti-semitism)
3. Bentwich, Norman, The Jews in Our Time. Pelican, 1960. (development of Jewish life in the Modern world)
4. Berman, Jews and Intermarriage. Thomas Yoseloff, 1968. (intermarriage)
5. Bigman, Stanley K., The Jewish Population of Greater Washington. Jewish Community Council of Greater Washington, 1957. (demographic study)
6. Birmingham, Stephen, Our Crowd. Harper and Row, 1967.(Ashkenazic elite)
7. Birmingham, Stephen, The Grandees: America's Sephardic Elite. Harper and Row, 1971.
8. Blau, Joseph L., Cornerstones of Religious Freedom in America, rev. ed. Beacon Press, 1964.(religious freedom and struggle)
9. Blau, Joseph L., Modern Varieties of Judaism. Columbia University Press, 1966. (religious adaptations)
10. Blau, Joseph L. and Baron, Salo W., The Jews of the United States, 1790-1840. Columbia University Press, 1963. (documentary history)
11. Brotz, Howard, The Black Jews of Harlem. Free Press, 1964. (religious behavior)
12. Buber, Martin, Eclipse of God, Studies in the Relation Between Religion and Philosophy. Harper Torchbooks, 1957.
13. Buber, Martin, For the Sake of Heaven, 2nd ed. Atheneum, 1969.(messianism)
14. Buber, Martin, Hasidism and Modern Man. Horizon Press, 1958.(wisdom of Hasidism)
15. Buber, Martin, I and Thou. Charles Scribner's Sons, 1960. (philosophy of dialogue)
16. Buber, Martin, Israel and the World. Schocken, 1963. (essays in a time of crisis)
17. Buber, Martin, The Legend of the Baal-Shem. Schocken, 1972. (Hasidism)
18. Buber, Martin, Pointing the Way. Schocken, 1974.(essays responding to the challenges of the twentieth century)

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19. Buber, Martin,, Two Types of Faith. Harper Torchbook, 1961.(Judaism and Christianity)

20. Buber, Martin, The Tales of Rabbi Nachman. Discus Books, 1970.(Hasidism and mysticism)

21. Buber, Martin, The Origin and Meaning of Hasidism. Horizon Press, 1960.

22. Cahan, Abraham, The Rise of David Livinsky. Harper, 1966.(novel on immigration)

23. Cahnman, Werner J., editor, Intermarriage and Jewish Life. Herzl, 1963 (intermarriage)

24. Cohen, Arthur A., The Myth of the Judeo-Christian Tradition. Harper and Row, 1970. (Judaism and Christianity)

25. Cohen, Richard, Let My People Go. Popular Library, 1971. (Soviet Jewry)

26. Conference on Jewish Social Studies, Negro-Jewish Relations in the United States. Citadel Press, 1966. (Black-Jewish relations)

27. Davies, Alan T., Anti-Semitism and the Christian Mind: The Crisis of Conscience After Auschwitz. Herder and Herder, 1969. (anti-semitism)

28. de Sola Poole David and Tamar, An Old Faith in the New World. Columbia University Press, 1955. (documentary history)

29. Dushkin, A.M. and Engelman, U.Z., Jewish Education in the United States. American Association for Jewish Education, 1959. (national survey of Jewish education services and attitudes)

30. Eckardt, A. Roy, Elder and Younger Brothers: The Encounter of Jews and Christians. Schocken, 1967.(dialogue)

31. Epstein, Benjamin and Forster, Arnold, Some of My Best Friends ... Farrar, Straus, and Cudahy, 1962.(anti-semitism)

32. Fackenheim, Emil L., Quest for Past and Future: Essays in Jewish Theology. Indiana University Press, 1968. (theology)

33. Fackenheim, Emil L., God's Presence in History. Harper Torchbooks, 1970.(theology)

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35. Fried, Jacob, editor, Jews in the Modern World (2 vols.). Twayne, 1962.(general)

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37. Fuchs, Lawrence, The Political Behavior of American Jews. Free Press, 1956. (political behavior)

38. Gilbert, Arthur, The Vatican Council and the Jews. World Publishing Co., 1968. (Judaism and Christianity)

39. Glazer, Nathan, American Judaism. University of Chicago Press, 1964.(general)

40. Glazer, Nathan and Moynihan, Daniel, Beyond the Melting Pot. M.I.T. Press, 1963. (acculturation, community study)

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43. Glock, Charles and others, The Apathetic Majority. Harper and Row, 1967. (intergroup relations)

44. Glock, Charles and Siegelman, Ellen, Prejudice USA. Praeger, 1969.(prejudice)

45. Glock, Charles, American Piety. UC Berkeley, 1968.(religious commitment)

46. Gold, Herbert, Fathers. Fawcett, 1966. (novel, immigration)

47. Goldstein, Sidney and Goldschneider, Calvin, Jewish-Americans Three Generations in a Jewish Community. Prentice-Hall, 1968. (demography, acculturation, community study)

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49. Gordis, Robert, Judaism for the Modern Age. Farrar, Straus, and Cudahy, 1955. (religion)

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Historia Judaica
Judaism
CCAR Journal
Jewish Spectator

References to articles in some Jewish periodicals by topico can be found in the Index to Jewish Periodicals (Cleveland Heights, Ohio)

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Lectures, discussions, assigned readings, and written assignments constitute in the main the course requirements of The Jew in America class offering of the Jewish Studies Department at LA Valley College. The student is expected to acquaint himself with the major issues, problems, thinkers, and sources related to the course in order to partake in meaningful, academic dialogue regarding those aspects of American Jewry that he is studying. Class attendance, required readings, class participation, and written assignments in the nature of a mid-term objective examination, and a final examination, which is two hours in length and of essay type (primarily) constitute the minimum requirements for a pass grade (C/P). The additional requirement for an "A" or "B" is a synthesizing project which permits the student to pursue his special academic preference (e.g., art, music, religion, psychology, literature, sociology, etc.), in whatever media he deems most productive (essay, short story, collage, audio-visual, etc.), in showing the relationship between these disciplines and some aspect of the Jew in America.

The Written Assignment

Of the many aspects of the learning process, perhaps the most frustrating is the gross purpose of students and professors. Nowhere is this more keenly seen and felt than in an introductory class. The professor's lectures are for the most part not understood, and his intelligence is further insulted by the students' seeming anti-intellectualism.The professor blames his failure on his young chargers. He vents his disatisfaction by popping quizzes, assigning busy work, asking trick questions on exams, and springing a host of other tricks which only his mind can issue. Students become apathetic, turn off, and consider class attendance a punishing jail sentence.

In reality the problem grows out of the diversified roles played by the the professor and the student. The professor sees himself as a knowledge dispenser, developing a new generation of scholars who share his philosophy and concerns, and are willing to spend infinite hours reading, researching,

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writing, and discussing the problems at hand. The average student does not have the scholarly way as defined by the professor. He is a tradesman interested only in the bare essentials of the job: how, when, where, what is required of him to obtain his grade. He could care less about schools of thought, philosophy, sociology, history, literary analysis, and theoretical abstractions; he is interested only in the here and now.

The nature of a college program, introductory classes in particular, is such that a professor does not trust his student and a student does not trust his professor. Students are regimented through a structured program which gives them little time to reflect, think, and mature. No wonder passivity and inertia set in. To rectify this problem the professor could help his student understand the beauty of being a professional and not a mere worker. One of the ways in which this can be done is to change the nature of the written assignment. In place of hourly examinations, mid-terms, and finals, which often represent the scribbled jottings derived from a lecture hour, there can be the book review, article review, journal, and synthesizing project. The major pedagogical principle gained is the students will learn better and appreciate more their understanding of the subject matter if they are actively involved in learning rather than being passively taught.

Book Review

There are two types of book review, "scholarly" or "popular."

A. Scholarly text or textbook

The review is brief and direct. About six double-spaced typewritten sheets is the proper length. An essay style, and not a question-and-answer format, is adopted.

The goal of the report that the student writes is to demonstrate to the professor that he has read the book, has understood why it was written, and has related it consciously to the material presented in the lectures. In addition to writing on the main thesis of the book, the student discusses language and terminology used, the background presupposed in the reader,

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whether the material is presented in a predominently explanatory or a predominently argumentative form, etc. He is asked, finally, to discuss how the book affected his previous notions of the particular aspect or aspects of Judaism with which it deals.

B. Novel

An interesting way for a student to learn about Jewish ideas, values, and history is through fiction which shifts the course curriculum from subject matter to activity, from subjects of study to experience. The reading of Jewish novels is a Jewish happening and is more popular than Jewish historical reading in fashioning meaningful, lasting ties to an appreciation of the Jewish civilization. A good story provides a more vivid and intimate insight into life than does a textbook. A text must generalize but a story makes the subject more particular and personal. In addition, the novelist gives a different dimension to what "being Jewish" means than is found in the "heavy" findings of an anthropologist, theologian, historian, social scientist, etc.

An impressionistic essay is suitable for a novel review. By "impressionistic" is meant: student's reactions, feelings about the book, how he experienced the book, any questions it may have raised in his mind to the central themes of the course, etc. Or the student may approach the review by extracting from the book the significant facts or observations related to the aspects of Judaism which the book purports to cover. Some of the points to look for are, what can we learn from the author's life?; is his style distinctive ?; age and type of Jew portrayed; historical background and implications of the story; changes in the religious life of the Jew caused by changing economic and political factors;changing social mores and scientific beliefs and the Jewish destiny in Europe, America, Israel, etc.; the Jewish minority in an overwhelming gentile environment; what message is there for the continuation of Jewish life, etc.

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Article Review

An article review is short; approximate length is 2-3 pages. The review should contain (1) author, title of article, and reference; (2) summary of main points of article; (3) statement of whether the article is empirical or analytical, or both.

A. If the article is empirical, what hypothesis does the article support. Can the empirical article be related to a more general statement?

B. If the article is analytical, describe the analysis. Does the analysis suggest hypotheses which could be tested?;

(4) the student's evaluation of the article.

Articles are selected from assigned articles or readings in the course outline or from relevant periodical literature on the subject matter.

Journal

The journal is intended to combine aspects of the formal essay with that of a diary. The entries are short exercises, 5 typewritten pages are recommended, though there is no limitation on length. Activities associated with lecture topics are written-up as a journal entry and turned-in during the weekly class session at which the related topic is being discussed. The activities are many and varied, and provide an opportunity for the student to develop critical methodology and preserve or alter deepseated commitments in his view of himself, society, nature, and history.

Using topics from a Jewish Religious Heritage class, the following journal activities can be ascribed:

Topic 1 - Getting Started

Journal Activity: Students are asked to write their own definition of what is religion?; what is Judaism?; and who is a Jew?. Included in this statement, is the students' understanding of Jewish identity viv-a-vis forces which seek to oppose or compliment it.

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Topic 2 - Preliminaries About Religion and the Nature of Judaism

Journal Activity: Evaluate the mythic structure of classical Judaism against the traditional view of Israel's origins and destiny.

Topic 3 - Cycle of the Jewish Year: The High Holidays and the Nature Festivals

Journal Activity: Visit a synagogue, or a place of Jewish worship during the Jewish High Holidays (in the Spring semester, a Passover Seder). Participate in a religious service (worship or meditation) or have conversations with a member of the religious community. Describe your experiences in a journal entry.

Topic 4 - Cycle of the Jewish Year: The Minor Holy Days and the New Holy Days

Journal Activity:

Construct your own Jewish Holy Day. What is its message, identifying symbols, and meaningful rituals.

Topic 5 - Sacred Time and Sacred Space: The Shabbat

Spend 24 hours in a total Shabbat atmosphere, totally cutoff from the everyday experiences around you, by participating in either a Hillel Shabbaton (conventional, experimental) or a Chabad Shabbat (traditional, mystical, Hacidic). Evaluate your encounter, citing both positive and negative effects. What new outlooks, if any, upon life have altered or emerged as a result of the Shabbat experience.

Topic 6 - The Wheel of Life: Birth, Adolescence

Journal Activity: Make up a myth about the "beginnings of Israel" or create an alternate rite of passage to the Bar-Bat Mitzvah.

Topic 7 - The Wheel of Life: Marriage, Death

Journal Activity: Do a form critical analysis of the Jewish marriage ceremony. Or attempt to write a responsa on one aspect of Jewish marital relations and situation ethics. Or describe your thoughts about death and the great "beyond." Or survey Jewish burial practices and philosophy with those of non-Jews, and write a rational on the Jewish way of dying. Or depict "death on my terms" using verse, poetry, visual arts, or fiction.

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Topic 8 - Master of the Universe: The Still Silent Voice

Journal Activity: Describe an experience of the "death of God." Or of God's absence. Or of the eclipse of God. Or of a self-limited God. Or of an embattled God. Or of God in search of man.

Topic 9 - The Good Life: Man and the Human Predicament

Journal Activity: Go out into the field and make contact with one type of Jew Without Hope, e.g., the Jewish aged and dying, the Jewish poor, the Jewish runaway or addict, the Jewish retarded or mental sick, etc. Write up your experiences in a meeting-by-meeting report. Be sure to include personal data on your subject, description of the state of your subject, progress made or needs being met, etc.

Topic 10- Choose Life: The Jewish Ethic

Journal Activity: Comment on the following statement, either defending it or attacking it:

> The moral law of the Gospels asks the "natural man" to reverse his natural attitude towards himself and others, and to put the "other" in the place of the "self" —— that is, to replace straightforward egoism by inverted egoism. For the altruism of the Gospels is neither more nor less than inverted egoism. Altruism and egoism alike deny the individual as such all objective moral value and make him merely a means to a subjective end; but whereas egoism makes the "other" a means to the advantage of the "self", altruism does just the reverse. Judaism, however, gets rid of this subjective attitude entirely. Its morality is based on something abstract and objective, on absolute justice, which attaches moral value to the individual as such, without any distinction between the "self" and the "other" (from Ahad Ha'am, Between Two Opinions, 1910).

Or

Discuss the Jewish view of Man and Nature in light of the following remark:

> In history there are three possible relationships of the spirit to the elemental forces. The first is the glorification of the elemental forces as such. We may call it the state of heathnism in the development of peoples, though there never was a pure

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heathenism in history. The second is the conquest of the elemental forces, the most illustrious example being Christianity. The third is the hallowing of the elemental forces: not their glorification or conquest but their sanctification and consequently their transformation. The most striking instance of this relationship in the history of the Western world is Judaism (M. Buber, from an address delivered at the Lehrhaus in Frankfort-on-the-Main in 1934).

Topic 11 - Torah: Tradition and Commentary: Continuity and Change

Journal Activity: Write an evaluation of the textual readings in this section: explicate the author's arguments; include a list of questions needing to be clarified or pondered; and a list of issues suggested by the readings appropriate for class discussion or activity.

Topic 12 - Holy, Holy, Holy: Liturgy, Institutions, Diet, Dress

Journal Activity : Prepare a questionnaire of at least 10 questions on the role of the Synagogue or of Kashruth in Jewish life. Interview at least 15 informants; collate the answers, and tabulate the results.

Or

Investigate the Tay-Sachs questionnaire which can be obtained from hospitals, Jewish community centers, or synagogues. What are some of the historical, cultural, and social dimensions behind the survey?

Topic 13 - Hashoah - The 614th Commandment: "It's O.K. To Cry ..."

Journal Activity: Create a sociodrama (simulation, role playing, etc.) entitled "The Last Jew Alive." Present at least 5 different views of Jewish belief in the post-Holocaust future. Use section readings and class lectures as a starting point.

Or

Make a collage of headlines from daily newspapers, dramatizing the history and/or complexity of the issues studied in this unit.

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Or

View and analyze two media resources (e.g., the films: "Night and Fog", "The Garden of the Finzi-Continis", "The Shop on Main Street","The Pawnbroker"; or the plays: "The Deputy", "Incident at Vichy", etc.) on the destruction of European Jewry.

Topic 14 - Encounter with Israel: People, Land, Destiny, World

Journal Activity: Write an essay or develop a short story around the theme of Israelis and Jews, the continuity (or discontinuity) of an identity.Or after all is said and done, what are the demands of the God of Israel upon the State of Israel?

Topic 15 - Hear O' Israel: Plural Models of Jewish Identity

Hand back students' definition of religion and Judaism and ask them to reconsider the statements in light of their encounter with the course structure, lectures, and readings.

Synthesizing Project

A synthesizing project permits a direct encounter of student with material, leads to a variety of student-oriented class activities,and breaks up the doldrum of a lecture-only method of presentation.The depth, variety, nature, and breadth of the Jewish experience is forcibly brought home if the student pursues his own academic preference in whatever media he deems most productive. If done properly, a synthesizing project can weave a thread of continuity into complex and diversified material, and make the course content more particular and personal.For example, the experience of the Jews in America can be discovered by reading the literature being done by the sons and grandsons of immigrant Jews.[3] The books selected are read and discussed first, as literature, and second, as a reflection of Jewish experience in America: as an examination, for example, of "Jewish idealism" (if there is such a thing)in relation to the American experience; the project discusses the cultural baggage which the immigrant Jews brought to America, and traces through the writings, what has happened in turn to the immigrant generation, and to the second, third, and fourth generations (to the extent that the

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last has reached literary maturity).The writings should bring into focus the confrontation of old-world, shtetl values with American values, the dilemma of the second generation, caught between the old values and the new, the question of Jewish radicalism and what happens to it in America, the question of Jewish Orthodoxy and what happens to it in America, the question of Jewish "survival" in America, and, finally, the sharpening of the question "what is a Jew?" as the Americanization process continues. The nature of this synthesizing project, American-Jewish literature as a reflection of the Jewish sojourn in America, will also demand an examination of these questions: what is there"Jewish" about the Jewish American writer and in works not dealing particularly with Jews and/or in novels not written by Jewish writers, can Jewish values be expressed?

Role-Playing, Problem Solving, and Games

A teaching strategy, old in years but recently discovered, designed to enhance a classroom hour and make relevant the theoretical lecture note is role-playing or problem solving. This method takes seriously the four sequential steps of a learning process: Confrontation, where the student experiences the idea, behavior, or object superficialy; Analysis, where the student seriously probes the occasion or object in light of previous experience and knowledge; Interaction, where the student's mutual or reciprocal communication with others helps him benefit from their feelings, ideas, experiences with the reality under discussion; and Internalization, where by turning the new experience and sharing of ideas upon himself, the student reacts meaningfully to the new reality as it relates to him as an individual, and as a member of society as a whole.

Role-playing offers a number of positive claims seldom found by other teaching strategies. It deals with real life situations and not theoretical abstractions; it enables the student to confront deep philosophical ideas in remarkable simplicity and convincing application; more cognitive avenues of knowledge are relied upon by this method than any other since the student must be the actor in his confrontation with others over the subject matter and the problems at hand; students develop sensitivity and learn empathy

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when they play the different roles, often in conflict one with another, of a simulation game; finally, values, commitments, aspirations etc., can be lastingly changed or developed or discovered when a student is engaged in peer group ethical decision making and moral development, the twin pillars of a role-playing sequence.

Problem solving games can be enacted in almost every phase of Jewish Studies, from the king-prophet-priest confrontation of biblical history to the different Zionist and non-Zionist ideologues of today, from learning or deriving characteristics about or from the four sons of the Haggadah to understanding Israelis: fathers and sons, and with all the protagonists and philosophies in many of the ages in between.

What follows are several examples of simulation games which explore creative alternatives to traditional approaches to the problem under discussion by using role-playing, group interaction, and discussion. The games focus on some of the attitudes and expectations we carry toward an opposite view and try to seperate reality from myth.

Simulation Game 1 - So You Want to Make Aliya?[4]

Daniel, age 19, a third generation American Jew, has decided to immigrate to Israel. He had received the standard American-Jewish education, going through his Temple's Bar Mitzvah and Confirmation programs. In addition, three years ago he spent the summer on a Kibbutz with a teen ulpan group, and he has been "turned on" to Israel and Jewish life ever since. Now, after a year of college, and the reality of the Yom Kippur War behind him, he is convinced that Israel is the only place where he can lead the kind of Jewish life he wants to lead.

Daniel's parents are not altogether happy about their son's decision. They are glad to see that he has taken such an active interest in Jewish affairs, but the thought of his moving to a strange country thousands of miles away frightens them greatly. They feel that he would be better off staying in America, contributing to American Jewish life here than spending his best years on an Israeli farm.

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After two days of serious discussion, Daniel and his parents have decided to request the advice of several other people. At a meeting at the synagogue, these people are present:

Daniel	Their Rabbi
His father	Dov, Daniel's Israeli friend from college
His Mother	Don Rosen, a close friend of Daniel's
His grandfather	parents

The meeting is just beginning ...

Daniel

You play the role of Daniel. You feel that you must defend your decision to go to Israel against people who will try to talk you out of it. You know that Israel is the only place where you can live your kind of Jewish life, and during the discussion you will probably be called upon to explain just what your kind of Jewish life is. You will also have to explain just how you can be so sure there is no future for you except in Israel.

Father

You play the part of Daniel's father. You are a successful doctor approaching fifty. You really can't understand why your son is so intent about living in Israel. After all, he has everything here he could ever possibly want. It's even possible to be a good Jew in America; after all, aren't you a good Jew yourself?

Mother

You play the part of Daniel's mother. You are very worried about your son leaving home. You are concerned with practical things, and you worry how he'll make a living, how he'll find friends, where he'll live, etc. You especially would like to know what will hapen to your son's plans of becoming a lawyer.

Grandfather

You play the part of Daniel's grandfather (mother's side). You are seventy-five years old, and you came to America just before World War I. For you America has always represented freedom and hope, and you raised your children to be good loyal Americans. Yet you are proud of your grandson and of his desire to go to Israel. In fact, it is the greatest joy of your life that he has somehow regained the total identification with the Jewish people that you failed to convey to his mother. Daniel, you say, is one of the reasons the Jewish people will never die.

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Rabbi

You play the part of the rabbi. You were Daniel's confirmation teacher three years ago, and you remember him as an excellent student. You are delighted that he is so committed to Judaism, and you take much credit for that fact. But you feel that there is much important work to be done in the American Jewish community, and you would like to see Daniel become involved here, maybe even become a rabbi himself. After all, it is not as if Israel were the only place he could live safely and without fear of persecution. America is a democracy, and the Jews have a great future in store for them here with fine young men like Daniel to lead the way.

Daniel's Friend

You play the role of Dov. You were born in Romania, and came to Israel with your family at the age of 11. After three years in the Israeli army (you drove a tank in the Yom Kippur War) and three years at the university in Jerusalem, you are, at 25, in the US as a graduate student in economics. You met Daniel at a pro-Israel rally at school, and you have been friends ever since. You have been a great influence on Daniel's decision to immigrate. You are a die-hard, committed Zionist, and you know that there is no future for Jews anywhere but in Israel.

Father's Friend

You are Don Rosen, 48, accountant and close friend of Daniel's father since high school. Your parents were Jewish, but you never had much to do with it. You think religion's kind of a silly idea, anyhow. You just can't see what your friend's kid is on this "super-Jew" kick for. It's ridiculous to be a Jew today, now that science has shown us all those Bible stories are just a bunch of fairy tales. You think Daniel ought to go back to college, join a fraternity, find himself a girl, and get all this Jew-nonsense out of his head. It's just a dumb kid's pipe dream.

Simulation Game 2 - Yom Kippur 5735 : The October War, One Year Later

The abrupt change of presidents in Washington, coupled with US impotence regarding the Turkish-Greek war on Cyprus, has suddenly shot down the soaring balloon of optimism that marked every step of Secretary of State Henry Kissinger's brilliant shuttle diplomacy following the Arab-Israeli war of last October.

Statements from the Rabin administration that the Golan Heights will remain an inseperable part of Israel and that Israel has inalienable rights to settlements in Judea and Samaria have caused Arab capitals to despair

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with the instant rejoiner :"this means war." The Israelis protecting themselves against preemptive attacks and further Arab terrorism have refused to withdraw further from Arab lands unless they see real overtures of peace from the Arab themselves. Thus they refuse to make even the token six-mile withdrawal from the Jordan River that King Hussein demands as the price of attending the ever more distant Geneva conference. The only concession the Israelis would make is a second withdrawal from the Sinai Peninsula. But that opportunity has been blocked by the Arabs themselves.

Egyptian President Anwar Sadat is under overwhelming pressure from other Arab leaders not to make any new withdrawal agreements with Israel, on grounds that the Palestinian issue must be dealt with first. That Arab pressure would threaten Sadat with political overthrow if he went ahead, as he would prefer, with a new Israel withdrawal agreement. Thus Israel's desire to negotiate with Egypt is meaningless. For the opportunity has been closed by the Arabs themselves.

To balance the huge Soviet arms shipment to Syria, Israel is now negotiating with reluctant Pentagon officials for a vast increase in its military arsenal: 1 billion dollars in "urgent" aid, on top of the 2.2 billion dollars sent during the October war, plus a seperate package of 1.5 billion dollars a year for each of the next five years.

With the weakening of NATO due to the Greece-Turkey problem, coupled with the inability of the US, UN and NATO to prevent the Turkish invasion of Cyprus, Israel has gained an important new argument to support its demands for defence against the Arabs that surround and are bent on destroying her.

The present dangerous stalemate will lead to a bloodier and far longer war — more than last year's costly Yom Kippur War. A war that the superpowers would be powerless to stop.

The following participants reflect a spectrum of views on this problem:

Buberism	Berriganism
Ben Gurionism	Palestinian Nationalism
Weizmanism	Jewish Intellectual
Revisionism	Arab Intellectual ...

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Buberism

You feel that reconciliation with the Arabs is possible through compromise. You argue that the Yishuv has contributed to the misfortunes of the Palestinians, and therefore it is incumbent upon Israel to rectify these immoral acts. You further argue that the solution to the endless violence and warfare lies in a binational state, with parity for both the Jewish and Arab communities, and preferably linked in a federation with the other states in the area. Israel, you say, must demonstrate that it is a "Jewish" state by living up to the ethical teachings of Judaism, including those pertaining to the "strangers" who are citizens of the state.

Ben Gurionism

You maintain reapproachment with the Arabs based on a philosophy of superior moral and physical strength. You argue as follows: Jews have suffered a diaspora of 2000 years. Finally, they have come back to their historic homeland, only to be greeted by regretful Arab leaders who do all in their power to prevent the ingathering of the exiles (Kibbutz Galuyot). By their policy of blockades, boycotts, war, and terroism, the Arabs have shown unequivocally that they are not capable of living peacefully with Jews now, but they will change their view once they realize the realpolitik that Israel is here to stay. This is shown by Israel maintaining a diplomacy of retaliation and reprisals, coupled by sincere offers and efforts of social, cultural, and economic betterment to the Arabs around.

Weizmanism

You believe that the Arab-Israeli conflict is no different than any normal international disputation between nations recorded in history, past and present. The solution lies not in a single act - war or peace - but in a series of measures construed by the belligerents over a period of time and purposefully aimed to lower the tension in the disputed area. Eventually, hard attitudinal predispositions change, and de facto peaceful coexistence sets in.

Revisionism [5]

You know well the lessons of Jewish history: close to 2000 years ago Judea was captured, the Temple razed, Jerusalem gutted, Masada destroyed, Betar reduced, and the Jewish people exiled from its country and dispersed among the nations. Ever since the Jewish people was expelled from its land, its history has been one of persecution, discrimination, humiliation, expulsion, wandering, inquisitions, ghettos, concentration camps, ovens, and extermination.

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But it never forgot its homeland, sanctified it for all eternity, every single day by its prayers and blood. Such a fidelity of a people to its homeland in the face of centuries of enforced seperation, has no parallel in the annals of mankind.The partitions of the Land of Israel were never founded on law. They were the result of imperialism, arbitrariness, and aggression. These partitions never could or will annul the inalienable rights of the Jewish people to the Land of Israel in its historic entirety, including both sides of the Jordan. By virtue of this right, per se, the national sovereignty of the reestablished State of Israel applies de facto to every part of the Land of Israel that is liberated from unlawful foreign rule.It should also be applied de jure. You reason that peace with the Arabs can only be acheived through direct negotiations between the belligerents. Once aggression has been defeated there can be no distinction between peace treaties and security conditions, if the renewal of the threat to the existence of the State of Israel and the life of the nation is to be prevented. According to Israel's national experience and to international law, these security conditions are linked to Israel's control over the areas which have served the enemy as bases for aggression. Therefore large-scale Jewish settlement in the areas of Judea, Samaria, and Gaza, on the Golan Heights and in Sinai is urgent and essential for the maintenance of Israel's sovereignty and security.

Evangelism

You argue that the establishment of a foreign Zionist state in Palestine has come at a tremendous lost of human suffering; it has ushered in a generation of moral decay and armed violence. It is a betrayal of everything that Judaism stands for --- justice, mercy, compassion, humiliation for the sick and oppressed, the orphan and the widow, the stranger and the wanderer. Not only has its leaders caused physical and spiritual injury, but they have added moral insult by insisting that whoever criticizes the State is an anti-Semite or a Jewish self-hater. The errors of Arab leaders, states, and peoples shadow in the light of Jewish fascism and naziism.

Palestinian Nationalism

You play the role of a Palestinian nationalist. You proclaim that the European Jew, who has settled in the land which you have tilled and owned for hundreds of years, has taken over your birthright by violence and armed power.Those Jews who were saved from German extermination have a legitimate claim of reperation against Western European powers, but not against the Palestinian people who have a justifiable right to the land of its forefathers. This claim is recognized by many member nations of the UN, who affirm the historic link between the Palestinian people and the land of Palestine. You argue that the Palestinian will not surrender national pride and interests for any potential economic rewards and cultural gains. Indeed the willingness of the Arab

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world to sacrifice millions of its sons in order to liberate Palestine underscores without any reservation the centrality of this land for the Palestinian and his culture. If the State of Israel should abandon its identification with Zionism, the Jewish religion, and the West, and become part of the Middle East as a Semitic state in a regional confederation with the Arab world, having a Jewish minority and a restored Palestinian majority, then peace can come to the area. If the Israelis refuse to recognize the legitimacy of Palestinian nationalism, then in time the Jews like the Crusaders, the Mongols, the Ottomans, the British, the French, and centuries of invasion and occupation, will be overwhelmed with no chance of reconciliation.

Jewish Intellectual

You are a Jewish intellectual with open eyes, a clear mind, and a sensitive heart. You know that in the historical past both Jew and Arab in collaboration produced splendid achievements to the benefit of themselves and of all mankind. You propose that the Arabs recognize Israel, as the United Nations did twenty-six years ago, and agree to the integration of the Jewish state into the political, cultural, and social setting of the Middle East. But Israel, militarily superior as well as dominant and successful, must make the first move toward peace. Such a move would be evidence of strength and good statesmanship, not of weakness. Israel must understand that her insistence, "only at the negotiation table will we show our cards," is too rigid and has borne no fruit. Israel should offer to withdraw from most of the conquered territories and aid in the search for solutions to the personal and national rights of the Palestinian Arabs, the permanent population and the refugees. Responsible leaders of the Palestinian Arabs must participate in all peace negotiations; there is no hope for a lasting peace in the area without consideration for their demands. You envision the possibility of an Israeli-held territory with an Arab majority, and a territorially smaller Israel where Jews will be the majority. This will make possible the development of a distinctive Jewish way of life.

You stress that over a million Palestinians are now in close contact with Israel, and that this is Israel's challenge and opportunity. You know that Israel must assure the Arabs of the West Bank that she is not planning to annex them but holding the West Bank in trust, trying to develop it economically, politically, and socially. Payments to the refugees for lost properties are an important primary step toward this goal. Internally, the West Bank Palestinians must be given home rule. Tension on all fronts should be reduced by refraining from establishing new settlements in the territories taken in the Six-Day War. Finally, Israel should encourage and support the establishment of a Palestinian Arab State.

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Arab Intellectual[C]

You are fed up with Arab propaganda that considers Israel as a panacea for all Arab problems and wars. You feel that the Arabs must transcend their past, their current assumptions and beliefs, and figuratively emigrate to a new world. The Arabs come to the present from centuries of humiliation and occupation, feelings of impotence, and aborted attempts at meaningful and genuine social transformation. Arabs must realize that they cannot defeat Israel for the simple fact that they are, to a great extent, not at war with Israel but with themselves. Bluntly, Arabs cannot make peace with Israel or any other nation, unless they make peace with themselves. They delude themselves by thinking that the Israelis are neo-Crusaders and that a Saladin will arise and lead the underdog Arabs to victory.

Should the Middle East conflict continue, Arab and Israeli war machines will continue to thrive upon the current state of intermittant wars and precarious peace. The continuous Arab-Israeli confrontation has justified the militarists' excessive claims upon resources that otherwise be available for more legitimate human needs, including health, culture, education, and other basic wants. A society that wages sustained wars inevitably becomes morally numb. In time, a population learns to rationalize most things and to accept them as a way of life, however far from the truth they may be. Arabs accept the official propaganda and inhuman rhetoric of their leaders as the price they must pay vis-à-vis their common enemy, Israel. Israelis, in turn, learn to accept the shooting down of civilian aircraft, the bulldozing of homes, denying Arab villagers the right to return to their land, and the bombing of civilians during raids on terrorist bases.

Old ghosts continue to haunt both sides in the conflict. To overcome Arab numbers and determination, Israel has traditionally escalated the use of force. Ironically, the get-tough policy blooms at the same time it demonstrates its uselessness. The quest for security becomes an obsession requiring boundaries, imperial posture, and military domination. The reasoning goes that if Israel is besieged by hostile neighbors who are numerically preponderant, then she must wield domination over them in order to neutralize their edge. Equally destructive forces are at work in Arab society, blurring its vision, diverting its attention, and jeopardizing its future. Here, too, war exacts the toll, and the society is as victimized by defeat as its adversary is by victory. Israel has become a fixation, an obsession, and a proxy for all the problems that plague Arab society. In summation, to end the conflict with Israel despite the price lost and the price paid is to give the Arab society a chance to embark upon a meaningful quest for change, reform, and peace.

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In sum, simulation or role-playing probes different bodies of theory about phenomena, depending on the problem solving purposes. It is not possible to evaluate the merits of role-playing on the basis of its content, simple or complex, except in terms of its aims and goals. It is certainly possible, however, to reject a simulation if the theory upon which it is based is not accountable in demonstration and this it shares with other teaching endeavors. Thus, a role-playing in the validity of the Halachic process is not possible, but as an illustration of Halacha it is acceptable. In effect, role-playing does not offer solutions to problems, but rather a modus vivendi, in which different viewpoints may compete for acceptance, and in the end be implemented though not receiving total support by all.

Multi-Media Suggestions for the Teaching of Jewish Studies

The student and the instructor interact today in a context of a learning environment characterized by revolutionary changes in the abundance of knowledge becoming available, the technology of information storage devices, and the amazing technology of new communication systems. These changes impact on a society experiencing social change and when an increasing proportion of students are entering higher education, many of whom have special needs and new expectations. Perhaps at no other time in the history of Jewish higher education has the challenge been so great for those who teach to capitalize on the enormous potential of new systems and new media. A rare opportunity exists for faculty in Jewish Studies to design and implement creative innovations to enhance classroom instruction. The purpose of this section is not to belittle textbooks or lectures or imply their abandonment, but to suggest that there exists a number of creative innovations designed to have a positive impact on the learning process which the professor of Jewish Studies can adopt for a richer classroom experience.

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Here are some thoughts of multi-media resources accumulated over four years of teaching Jewish Studies at LA Valley College:

1. Multi-visual material includes: motion picture, films, filmloops, overhead and opaque projectors, tape cassettes and reels, posters, pictures, records, flash cards, maps, flannel board, charts, bulletin board, books, realia, and others. Used intelligently, this method can combine pictures and words, sight and sound, into an effective teaching method.
2. Variety, flexibility, combination of media resources (e.g., news clippings, realia, music, dance, etc.) in the same lesson enhances a living teaching-learning experience. The material can be used one after another or concurrently. The use of only one audio-visual resource is less rewarding.
3. The object of the teaching-learning experience determines the selection of media used. Of course, some media are more accessible and desirable than others.
4. Familiarity of the instructor with multi-media, including the variety of tools and techniques used, is imperative; otherwise, the media is mechanical, cold, and a costly hinderance to a teaching hour.
5. An "impact" presentation that is designed to stimulate the curiosity as well as to suggest the depth dimension of the subject about to be studied is best done by audio-visual material. It is one of the best ways to focus the whole class on the same idea at the same time in a more lasting fashion than a textbook reading or a class lecture.
6. Learning involves not only information given but the recipient's discovery of what that knowledge means. The teaching-learning experience is incomplete if one without the other were to prevail. The multi-media technique enables the teacher to be less of

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a knowledge dispenser, his normal role in a classroom situation, and more of a knowledge facilitator, who leads the student to make discoveries and articulate values and conclusions.

7. A deeper appreciation of the subject matter develops if the student plays more of an active role than is traditionally assigned to him. This is made possible by several multi-media techniques (e.g., filmloop, flannel board, slides, etc.) which are designed not to detach the student from the material. Furthermore, the student gains self-respect from such an exposure, his own germaine ideas are able to sprout, and a relaxed teacher-student relationship is created.

8. The direct method provided by audio-visual media enables the teacher to grow in stature as an educator. By playing the role of a class catalyst, he has many opportunities to present his own contribution and to refine it in light of class feedback to a greater degree than he could by using the straight lecture method.

9. Some of the major problems of a conventional classroom are the rapidly changing content of a subject matter and repeating the procedure of instruction. To a certain extent these problems are avoided in an audio-visual presentation which stresses learning through repetition of the content and varying the procedure of instruction.

10. Audio-visual material, especially slides and the tape recorder, permits the teacher to individualize or to work with students in groups. Furthermore, committee audio-visual work frees the teacher for other activity in the classroom (e.g., remedial work in a Hebrew language class, etc.).

11. Multi-media is uniquely helpful in providing shared vicarious experiences of real-life events of past generations or the contemporary present. Video taping, recording accompanying filmstrip, tapes of eyewitness accounts, etc., are some of the ways in which audio-visual creates a meaningful vicarious experience.

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12. Multi-media can make a complex abstract principle or idea more concrete and understandable. The distance between theoretical intellect and practical situations is lessened when students participate in a role-playing situation, arguing each of the points on the spectrum, reinforced by media resources.
13. Media resources permit the students to examine a variety of options currently held about a problem without necessarily providing all the answers.
14. In general, there are many advantages to multi-media, but there are also serious disadvantages. Multi-media cannot create a teaching situation; it can only aid one along. Media do not show anger, frustration, criticism, nor satisfaction, encouragement, acheivement. A medium requires the active participation of student and teacher if its potential input is be realized and appreciated. Teacher-student interaction stimulates creativity and effectiveness with media to a far greater degree than individual usage.
15. Active student participation is mandatory in an audio-visual presentation. Personal involvement, active response, repeated practice, making discovery, applying information to a new situation, etc., are some of the ramifications of this activity.
16. The teacher's success in a multi-media situation must be worked at; it is not inherited nor granted to him by virtue of his scholarship and/or mastery of subject matter. He must intimately know the audio-visual material and prepare the students beforehand for it, e.g., new terms explained, concepts to look for, etc. He conscientiously prepares key questions for before, during, and after discussion, which reflect a part, a sequence, and the whole presentation indepentantly and/or with the greater class structure. He can prepare his own audio-visual aids beforehand, including commentary, sound effects, and recorded music, thus enhancing his role during the lesson as a performer with his students and not against them as a producer.

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Exposure to multi-media resources can lead to a continuing education in Jewish Studies in our multi-religious and multi-ethnic society. It supplements the lecture and reading and helps create an ideal educational experience since the student is actively engaged in learning rather than being passively taught. In many cases, the goal of discovering provocative ideas is brought about by professor and student exploring together.

Multi-media techniques and devices can lead to a number of in and out of class activities —— museum trips, dramatics, Jewish theatre, outside reading, plays, original audio-visual material, food and dress experiences, etc. An interesting follow-up project (practical only if the finances can be met) is a "Shabbaton" (weekend retreat) in Jewish audio-visual ways and means. An example of this is a weekend of Jewish film, music, and dance from the sometimes romanticized classics of the past to the deeper, more sophisticated works of present years. Exploring the ways of the Jew from shtetl to suburbia, this program can demonstrate how the language of cinema and the arts can be used to communicate a depth of Jewish dimension and culture beyond reach of the written word.

The Photographic Essay

Flexibility, innovation, implementation, interest, and relevancy are some characteristics of good teaching methodology. The college classroom should not serve as a podium for intellectual masturbation or be a forum for undisciplined bull sessions. Some information and delight may develop from such performances but little intellectual honesty and proper learning habits can result. Emphasis on relevancy should be student-oriented so that, students are involved in finding meaning on an individual basis. This may be acheived by the implementation of a teaching style that dialogues with the students as much as is possible and develops intellectual talents such as comprehension, application, analysis, synthesis, and evaluation rather than the regurgitation of class notes as objectives of written assignments. The topics method for class lecture, discussion, and participation is a successful device in "thought" classes. Also, as shown in the previous section (see pp. 39-43, and Appendix), audio-visual aids are important

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features which can successfully supplement course lectures.

In the teaching of Jewish ideas, past and present, one can draw on a number of experimental techniques (e.g., slides, tapes, music, dance, motion picture, life styles, realia, etc.), which can create a three-dimensional appreciation of the subject under study. In the teaching of Jewish Martyrdom, for example, photographs from contemporary life are chosen for their emotional and aesthetic appeal. Selective readings from Jewish sources and impromptu dramatics by the instructor, complemented by relevant photographs of despair, exile, poverty, war, brotherhood, persecution, hunger, joy, etc., can illuminate in a more lasting way for the introductory student some of the wisdom of Israel. The justaposition of reading/dramatics and photograph provides a vivid and intimate insight into life which does not suffer from the verbosity and technical jargon of a textbook or lecture, and underscores in a different and innovative fashion some of the universal appeal of Israel's heritage.

The following is a unit on Jewish Martyrdom Through the Ages, which can easily be converted into a semester course offering.

Topic Description

Through literature and audio-visual material, the origins, types, and attitudes of Jewish martyrdom will be surveyed and analysed. Readings will be selected from the Bible, the Second Temple, Halachah-Aggadah, Medieval period, the Responsa, the Holocaust, and Modern Israel. Special emphasis will be given to the uniqueness of Kiddush HaShem, and its meaning in the post-Holocaust future.

Lecture Outline

I. Introduction; origins; resurrection of the dead; messiah-messianic period; Sanhedrin; Gen. 21,22; Is. 2, Micah 4; Book of Daniel; Apocalyptic; monolatry; monotheism; divine reward and purishment; prophetic type.

II. Resurrection of the Dead: development of a doctrine; Book of Lamentations.

III. Selections from Second Temple literature, Apocrypha, and Josephus.

IV. Liturgical selections, including The Ten Martyrs, Unethane toquef, Tahanun, and daily morning prayers; Exodus 32; Passover Haggadah.

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V. The Church and the Jew
The dual image—Black Death— Host desecration— Ritual murder— Crusades— Burning of Kitvei Kodesh— Papal Bulls and the Jews— Protestant Reformation and the Jews — Current literature of the Church on the Jews.

VI. The Marranos
A case history of Jewish martyrdom; Responsa, etc.

VII. The Martyr and the Creative Artist
Selections from the writings of Bialik, Tschernichovsky, Lamdan, Greenberg, Peretz, Shalom Aleichem, Reik, Asch, Wiesel, and others.

VIII. HaShoah: The Greatest Catastrophe
Kiddush HaShem as depicted in Holocaust literature: history, verse, poetry, fiction, and the visual arts.

IX. Martyrdom in the State of Israel, 1948–1974: Triumph on the Gallows

X. The meaning of this hour, an evaluation of Jewish martyrdom, 5735 years in the making.

The following approaches can be used in presenting a photographic essay on this unit:

1. Run through frames with commentary
2. Repeat frames more slowly, stopping at each one or selective ones and inviting discussion, ideas, "what do you see?," role-playing, etc.
3. Show frames without verbal commentary, but accompanied by other multi-media, e.g., music, tape recording, etc.
4. Exhibit two viewings of the same photographs, but for different purposes. E.g., one viewing for the historical or factual information given, and the second for a midrash on martyrdom, war, Holocaust, etc.
5. A silent run through of the frames is impressive once the student has been exposed to lectures, readings, discussions, activities, etc., on Kiddush HaShem. Here the frames are shown with a half minute to a minute interlude, leaving an unspoken but dramatic message to be worked out by the viewer within himself and in the presence of the other members of the group. The momentary silence experienced can last a lifetime.

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Some Concluding Remarks

The aim of introductory classes in Jewish Studies should be an introduction to the understanding of the Jewish civilization as one of Western man's primary responses to the needs of the human predicament. The time is long overdue to academically present a systematic study of the Jewish people and their traditions as important elements in world culture. The introductory student of Jewish Studies should be exposed to an appreciation of the history, culture, and literary traditions of the Jews as an influential force in the history of man, and to the dynamics of Judaism as an ethnic - universal religion. The student should also be taught that Jewish Studies is not just an attempt, however important, in discovering one's identity, but he must be made aware of the laborious work involved in a critical, disciplined study of origins, sources, materials, and methodology.

The author has pioneered the first two-year undergraduate Jewish Studies program in the nation at Los Angeles Valley College which is designed to meet these needs. The program insists upon a solid introduction to Hebrew language studies. To this core the student adds a variety of courses, some required, and some optional. The program includes classes in Hebrew language, literature, civilization, Jewish philosophy, history, sociology, religion, Yiddish literature, and Jewish American literature. Its future offerings will include classes in Yiddish language instruction, and a class in the Holocaust. Its present program is supplemented by out of class cultural hours, Jewish seminars, community action projects, a monthly department newsletter, and the sponsorship of three clubs on campus, including Eta Beta Rho, an academic group of Jewish Studies majors, under the sponsorship of the National Association of Professors of Hebrew.[7] This is an impressive accomplishment especially when one considers the aims and restrictions of a community college system (e.g., two-years only course offerings). In its third year, the Program is already serving as a lower division model for identifying aims, objectives, and philosophy in emerging Jewish Studies offerings at community colleges locally and

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nationally.[8]

A Jewish Studies department can serve as a place where ideas could be discussed and shared, not necessarily for grades, but rather, "lishma", for their own sake. Committed to no specific Jewish preference or ideology, a Jewish Studies department entertains all ideas and opinions of Jewish concern. It is truly a market place of knowledge where no attitude, development, historical phase, or personality is above criticism be it the origins of Judaism, the impact of the Holocaust, the centrality of the State of Israel in Jewish existence today, dialogue with non-Jews, or the ideologues of Jewish Studies then and now.

It has been said more than once in this paper that a major desideratum of a Jewish Studies professor is that he be student-oriented. Since being student-oriented is largely a sharing of self, there are probably as many ways of being student-oriented as there are teachers. But the professor who perceives the material he teaches from his students' point of view, strives to make the learning experiences of his students personally meaningful, and believes in the worth and dignity of every human being and relates to his students on this basis has taken a giant step forward in accomplishing his professional obligation to teaching and learning, to the college, and to the community.

The ferment in Jewish Studies circles today, regarding what constitutes Jewish Studies, how to teach it, and to whom, etc., is a natural product of the change that is sweeping the whole philosophy of American higher education. Like the American colleges and universities, contemporary Wissenschaft

des Judentums is being broadly transformed from an exclusive institution to an inclusive one. The once-narrow gates to higher Jewish education have been thrown wide to admit everyone, regardless of background, age, sex, and creed. In such a situation, the old structural lecture method, where the student sits back and is filled with knowledge of a professer's lecture, would simply not do by itself. The professer will have to innovate possibly along the lines mentioned in this paper. He will have to teach the subject matter creatively and objectively without indoctrination. He must have the right to challenge students and to set and maintain scholarly standards,but the responsibility to respect the students' right to learn, to ask questions, to defend beliefs, to express opinions, or to disagree without repression or reprisal. A potpourri of thematic course offerings, attempting to probe the esoteric as well as the familiar Jewish topics, and the open class room set up may well become the newest track in Jewish Studies, alongside history, civilization, literature, language, etc., as individual departments discover the unique opportunities they offer in motivating the less committed student toward greater participation and a more enjoyable and satisfying educational experience. For example, the role of women in Judaism approached through Halachah, ritual, or symbol; or examining traditional and modern writings on Jewish ethics in the age of Watergate when deceit becomes normative behavior; or the institutional structure of the American Jewish community, asking such questions as is there an American Jewish community with the diversity that is apparent among American Jews?, How can the Jewish establishment better respond to individual Jewish needs?, What are the current positions of the Jewish

institutions in regard to such issues as public funds to parochial schools, the fourth R (religion) in school, quotas in public universities, etc. If from the beginning, the introductory student learns to use his curiosity to make discoveries about Judaism and its culture and civilization, the chances are greater that he will continue to do so in the future. For if the student feels that he only has to learn what the teacher presents, he will have little or no motivation for future study, once his formal education is completed.

Finally, a word about the commitment of a Jewish Studies professer. The professer of Jewish Studies should see his role beyond the normal academic one. Because of the goals involved, not the least of which is the continuity of a learned Jewish community of tomorrow, he is expected to invest much time out of the classroom with his charges. Ideally, he knows his students by name and is familiar with their entering characteristics, and reasons for taking Jewish Studies. He is available to students for their help and guidance, both in and out of class. He answers questions in a "one to one" situation with the techniques of a skilled counselor. He cultivates open relationships with his students upon which effective communication depends. He is reasonably involved in his students' Jewish life style: Kehillah, kashrut, prayer, Israel, Yiddishkeit, sense of time, language, continuity, conscience, etc., and helps to coordinate formal and informal student activities toward this objective. He makes a serious effort to establish a Havurah among students and faculty, which seeks to integrate the fragmented aspects of Jewishness on campus into a new communal framework. This fellowship can rediscover Jewish meaning through interpersonal dialogue and struggle, Torah and challenges, reassert the joy of living, and realize a transcendence from personal needs and bonds.

Remaining in touch with tradition, Israel, Jewish people, Holocaust, and contemporary styles of Jewishness becomes organic and natural in such an environment. Confronting one's Jewishness not as something one could leave or acquire as his fancy desires but as an integral part of oneself that is there whether one wants it or not is an important task of a Jewish Studies professer. He must help his students face squarely the fact of their root identity and by varying the classroom procedures to a variety of learning experiences help them decide the extent and quality of their Jewishness. This widening of the Jewish consciousness through intense awareness and pride of the Jewish psyche in all its manifestations is surely one of the primary obligations of a teacher in Israel; and it is one which very few have successfully performed.

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Footnotes

1. Rationale, background, offerings, present standards, syllabus, methodology, characteristics of students and professors, observations in teaching serveral Jewish Studies classes, and some concluding remarks are presented in the author's Jewish Studies at a Two-Year Public College (and) Lower Division Judaica: Problems and Solutions (1973). The articles have been announced in Research in Education (May 1974) and are now available from ERIC Document Reproduction Service, LEASCO Information Products, Inc., 4827 Rugby Ave., Bethesda, Maryland 20014. The order number is ED 086 269. Hard copy price is $3.29. Microfiche price $0.65.
   In July 1974, the author was invited to participate in a project on the study of religion in two-year colleges under the sponsorship of the AAR/CSR held at Colorado College, Colorado Springs, Colorado. A variety of models for courses and curricula, applicable to different types of two-year institutions, were discussed and prepared for publication. Aspects of Judaism are represented, including a unit in the Introduction to World Religions course dealing with the theme "Exodus and Freedom: Dissent and Survival."

2. The standard works dealing with the history and perspective of Jewish Studies, trends and goals of Jewish Studies on the undergraduate and graduate level, and on departments and resources are cited in the footnotes of the author's Lower Division Judaica: Problems and Solutions, op. cit.
   Presently, an intensive survey on the teaching of contemporary Jewish Studies on the American college campus is being conducted by the Institude of Contemporary Jewry at the Hebrew University of Jerusalem. Professor Zvi Gastirt of the Institute is the main researcher.

3. As against the conventional socio-historical point of view presented above, pages 5-22.
   Recommended books are these: Abe Cahan, The Rise of David Livinsky; Michael Gold, Jews Without Money; Daniel Fuchs, Summer in Williamsburg;

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Irving Shaw, The Young Lions; Arthur Miller, Focus; Bruce Jay Friedman, Stern; Saul Bellow, Mr. Sammler's Planet; Chaim Potok, The Chosen; Philip Roth, Portnoy's Complaint; Bernard Malamud, The Assistant; Wallace Markfield, To An Early Grave; Herbert Gold, Fathers; Alfred Kazin, A Walker in the City; and Edward Lewis Wallant, The Pawnbroker.

4. So You Want to Make Aliya is adopted from Havurat Noar issue on Galut, a project of the Bureau of Jewish Education of the Jewish Federation Council of Greater Los Angeles, edited and compiled by David Engel, Sydney J. Greenberg, and John Rothmann.

5. This role-play is based upon an address at the Herut Party convention in May, 1968 by Menahem Begin, cited in Israel: Its Politics and Philosophy (Behrman, 1974; pp. 328-330), edited by I.T. Naamani, D. Rudavsky, and A.I. Katsh.

6. This position is excerpted from the remarks of Fouad Ajami, a Lebanese Moslem, who is a fellow at the Center for International Studies at Princeton.

7. See the author's note: "Latest EBR Chapter Established in California," published in Iggeret: A Newsletter of the National Association of Professors of Hebrew in American Institutions of Higher Learning, No. 26 (June 1973), p. 4.

8. An unusual compliment was paid to the program of Jewish Studies at Valley when the coordinator of the AAR/CSR core group on the study of Religion in Two-Year Colleges selected it as a model for emerging programs in religion at community colleges. See the forthcoming publication on Religion and the Community Colleges, edited by C. Freeman Sleeper of Fiorello H. La Guardea Community College of the City University of New York.

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APPENDIX

The following is a select list of producers and distributors of Jewish audio-visual materials prepared by Irwin I. Soref and Pearl G. Tarnor, and published by the Audio-Visual Department, Bureau of Jewish Education of the Jewish Federation Council of Greater Los Angeles, 590 North Vermont, Los Angeles, California 90004. Write to the distributors for information on catalogues, rentals, resources, etc.

Films

.Anti-Defamation League of B'nai B'rith, 315 Lexington Ave., New York, N.Y. 10016
Western States: 590 N. Vermont Ave., Los Angeles, California 90004
.American Fund for Israel Institutions, 2 W. 45th St., New York, N.Y. 10036
.Brandon Films, 200 W. 57th St., New York, New York 10019
.Cornell Films, Inc., 1501 Broadway, New York, N.Y. 10036
.Dorion Films, 1611 S. Beverly Glen, Los Angeles, California 90024
.Foundation Films Corp. Distributed by Anti-Defamation League
.American Friends of the Hebrew University, 7715 Sunset Blvd., Los Angeles, Calif.
.Hadassah Film Library, 267 W. 25th St., New York, New York 10001
.Horizon Films. Distributors: Jewish Education Film Library, 267 W. 25th St., New York, N.Y. 10001
.International Film Foundation, 475 Fifth Avenue., New York, N.Y. 10017
.Israel Government Tourist Office, 615 S. Flower St., Los Angeles, Calif. 90017
.Israel Office of Information, 11 E. 70th St., New York, N.Y. 10021
Western States: Consulate General of Israel, 6380 Wilshire, Los Angeles, California
Western States: Bureau of Jewish Education, 590 N. Vermont Avenue, Los Angeles, California 90004
.March of Times Forum Films
.National Social Welfare Assembly
.New World Productions, 5746 Sunset Blvd., Los Angeles, California 90028
.New York Board of Rabbis, 10 E. 73rd St., New York, N.Y. 10019
.RKO Radio Pictures, 16mm Educational Division, 1270 Avenue of Americas, New York, New York 10020
.Stevens-Rose Puppet Films, Middlebury, Indiana
.Teaching Film Custodians, Inc., 25 W. 43rd St., New York, N.Y. 10018
.United Auto Workers of America, Distributor: Anti-Defamation League
.United Israel Appeal, 515 Park Avenue, New York, New York 10022
Western States: Audio-Visual Dept., Bureau of Jewish Education, 590 N. Vermont Avenue, Los Angeles, California 90004
.United Jewish Appeal, 1290 Avenue of the Americas, New York, New York 10019
.United Nations Film Distribution Unit
.Zim Lines, 42 Broadway, New York, New York

Filmstrips

.Anti-Defamation League of B'nai B'rith, 315 Lexington Ave., New York, N.Y. 10016
.Alexark & Norsim. Distributor: Kol R'ee, 382 Chancellor Ave., Newark, N.J.
.Bureau of Audio Visual Aids, 1501 Race St., Philadelphia, Pa.

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Filmstrips (cont.)

.Bel Mort Films, Box 7135, Multnomah Station, Portland, Oregon 97219
.Board of Jewish Education, 72 E. 11th St., Chicago, Illinois 60606
.Baltimore Board of Jewish Education, 5800 Park Heights Ave., Baltimore, Md.
.Bureau of Jewish Education, 590 No. Vermont Ave., Los Angeles, California 90004
.Cathedral Films, 2921 Alameda St., Burbank, California
.Church Craft Pictures, Inc., 4222 Utah, St. Louis, Mo. 63116
.Curriculum Films, Inc., 10 E. 40th St., New York, New York 10016
.Bureau of Jewish Education, Reading and Summit Rds., Cincinnati, Ohio 45237
.Eye-Gate House, Inc., 146-01 Archer Ave., Jamaica, L.I., New York
.Educational Testing Service, Princeton, New Jersey
.Filmfax Productions, Inc., 80 W. 40th St., New York, New York
.Film Publishers, Inc. Distributor: Stanley Bowmar Co., 12 Cleveland St., Valhalla, New York
.Hebrew Union College, 40 W. 68th St., New York, New York 10023
.Informative Classroom Picture Publishers
.Jewish Agency, 515 Park Avenue, New York, New York 10022
.Jewish Education Committee, 426 W. 58th St., New York, New York 10019
.Jam Handy, 2821 E. Grand Blvd., Detroit, Michigan
.National Jewish Welfare Board, 145 E. 32nd St., New York, New York 10016
.Life Filmstrips, 9 Rockefeller Plaza, New York, New York 10020
.McGraw Hill Text Films, 330 W. 42nd. St., New York, New York 10036
.Matson PhotoaService, 1282 S. Highland Ave., Los Angeles, California 90019
.Metropolitan School Study Council
.National Education Association, 1201 - 16th St., N.W., Washington, D.C.
.New York Times, School Service Dept., 43rd St., New York, N.Y. 10018
.Ohio State University, Teaching Aids Laboratory, Bureau of Educational Research, Ohio State University, Columbus, Ohio
.Public Affairs Committee, Inc. 381 Park Avenue, So., New York, N.Y.
.Popular Science, 355 Lexington, New York, New York 10010
.Pioneer Women, 29 E. 22nd St., New York, New York 10010
.Religious Films, Distributor: United World Films, Inc., 221 Park Ave., So. New York, New York 10003
.Sirtonei Hinuch, Kibbutz Mikve-Israel, Holon, Israel
.Standard Publishing Co., 20 E. Central Parkway, Cincinnati, Ohio
.Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago, Ill. 60614
.Tarbuth Foundation, 515 Park Avenue, New York, New York 10022
.Union of American Hebrew Congregations, 838 Fifth Avenue, New York, N.Y. 10021
.United Synagogue Commission on Jewish Education, 218 E. 70th St., New York, N.Y.
.Wayne University, A-V Consultation Bureau, College of Education, Wayne University, Detroit, Michigan
.Young America Films, Inc., 330 W. 42nd St., New York, New York 10036
.Yeshivah University, 526 W. 187th St., New York, New York 10033

Recordings

.Artistic Enterprises, Inc., Distributor: House of Menorah, 52 E. Broadway, New York, New York
.Allegro Records, 1650 Broadway, New York, New York
.Arzi Records, Distributor: House of Menorah, 52 E. Broadway, New York, N.Y.
.Arziphone Recordings, Tel-Aviv, Israel
.ASP Records

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Recordings (cont.)

.Banner Records, Inc., 712 E. 18th St., Brooklyn, New York
.Board of Jewish Education, 72 E. 11th St., Chicago, Illinois 60605
.Bibletone Records, Inc.
.Bureau of Jewish Education, 590 N. Vermont Ave., Los Angeles, Calif, 90004
.Caedmon Publishers, 461 - 8th Ave., New York, New York
.Capitol Records, Inc., 1750 N. Vine St., Los Angeles, California 90028
.Collectors Guild, 507 - 5th Ave., New York, New York 10017
.College of Jewish Studies, Distributor: Union of American Hebrew Congregations, 590 N. Vermont Avenue, Los Angeles, California 90004
.Columbia Record Co., 6922 Hollywood Blvd., Los Angeles, California 90028
.Columbia University Educational Discs, 2960 Broadway, New York, New York
.Da Vinci Record Co., Inc., 95 Delancy, New York, New York
.Decca Records, Inc., 5505 Melrose Ave., Los Angeles, California 90038
.Elektra-Stratford Record Corp., 51 W. 51st St., New York, N.Y.
.Folk Dancer Record Service, 108 W.16th St., New York, New York
.Folkraft Records, 1159 Broad St., Newark, New Jersey
.Folkways Records & Service Corp., 165 W. 46th St., New York, New York
.Hed-Arzi, Tel-Aviv, Israel
.Israel Music Foundation, 731 Broadway, New York, New York
.Jewish Education Committee, 426 W. 58th St., New York, New York 10019
.Jewish Music Archives Society
.Jewish Music Documentary Society, Inc., 275 - 7th Ave., New York, N.Y. 10024
.Kinder Lebn, 243 E. 14th St., New York, New York 10003
.London Records, Inc., 539 W. 25th St., New York, New York
.Menorah Records, 52 E. Broadway, New York, New York
.MGM Records, 1540 Broadway, New York, New York
.Niagra Record Co.
.Palestine Art Corp. Distributor: Hebrew Teachers Federation, 120 W. 16th St., New York, New York
.Request Records, Inc., 66 Mechanic, New Rochelle, New York
.Reena Record Corp., 570 - 7th Avenue, New York, New York
.Spoken Arts, Inc., 45 Harrison, New Rochelle, New York
.Tikva Records, 1650 Broadway, New York, New York
.Union of American Hebrew Congregations, 838 Fifth Avenue, New York, N.Y.
.Vanguard Record Sales Corp., 154 W. 14th St., New York, New York
.Westminister Recording Co., Inc., 1501 Broadway, New York, New York
.Warner Brothers, 4000 Warner, Burbank, California
.Far Yiddishe Kinder Record Co.

Tape Recordings

.Bureau of Jewish Education, 590 N. Vermont,Ave., Los Angeles, Calif. 90004
.Eternal Light, The Jewish Theological Seminary of America, 3080 Broadway, New York, New York 10027

Media Resources

.American Association for Jewish Education, 114 Fifth Avenue, New York, N.Y. 10003 (Audio-Visual Review)
.Jewish Welfare Bureau, 15 East 26th Street, New York, N.Y. 10010, (Selected Full Length Feature Films of Jewish Interest)

Media Resources (cont.)

- Jewish Chatauqua Society, 838 Fifth Avenue, New York, N.Y. 10021, (Catalog of Motion Pictures)
- American Jewish Committee, 165 East 56th Street, New York, N.Y. 10022, (On Jews and Judaism: A Selected Annotated List of Films and Filmstrips)
- Broadcast Institute of North America, 147 East 81st Street, New York, New York, 10028, (Directory of Syndicated Religious Programs for Television).

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